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846 [292] five days. This is the belt also worn in mourning for a child and by a girl at puberty. I was not told of restrictions on the father's conduct, but if he is seeking a vision at this time he fasts of necessity for some days.[78]

856 The attending women pinch up the baby's nose and smooth its features to make it handsome. They are especially careful with a boy to straighten and massage his legs so that he may become a good runner.[79] A tight belt of buckskin is put on a girl baby so that she
853 will not become stout. The baby is put to breast immediately. Expectant mothers massage the breasts and squeeze out the first milk.

846 The stump of cord falling off after five days, the navel is greased in order to help it heal. The stump, wrapped in buckskin, is put away by the parents with those of other children. Some precaution is taken to preserve it, at least during the early years, else the baby will die, but it is certain to disappear by the time he is grown. Should the baby die the cord is replaced to be burned with the body.

• 801 The several references to five-day periods, and we may add the five-day monthly seclusion of women, deserve a word of comment. To be sure there is some basis in fact for this; menstruation, post-natal placental flow and hemorrhage, and the sloughing of the cord do commonly occupy some such period. However, in consideration of individual variation, it is clear that the stated five is but another application of the Klamath pattern number.

852 * [171] There is no formal celebration at the birth of a child, as among the Wishram.

856 Some other practices pertaining to childhood may also be noted here. Deciduous teeth are pulled out by the mother as they loosen so that the permanent teeth will erupt in their proper places. This has actually such an effect as well as stimulating the growth of the second dentition. There are no customs regarding these teeth; they are thrown away.

A little girl's hair is made to grow long and thick by singeing it with a lighted splinter of a lightning-struck tree. This is not done for boys.

845 There is no special attitude toward twins (lɔbă'als) so far as I could discover. This is noteworthy because of the fear of twins mani-

* [171]

[78] Modoc parents abstain from meat for ten days after the birth, eating only roots. They sweat for five days and then throw away their garments (Gatschet, 1:91).

[79] The Modoc method is described by Gatschet (*loc. cit.*).

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343 is gable-shaped, the ridgepole being supported at each end on a pair of struts thrust obliquely into the margin of the pit. Sticks and bark resting on this form the roof; a layer of dry grass and dirt covers the whole. This stands three and a half feet above the ground. The entrance, which is quite small, is covered by a mat (fig. 20).

Stones, heated outside, are rolled into a hollow in the lodge. There does not seem to be any prescribed place for this, as among other peoples. The stones are said to be at the rear in the winter lodge, and anywhere in the summer affair, but in a winter lodge that I saw, the hollow was near the doorway to the right of one entering, and at the back in a summer lodge. For the use of five or ten men, I was told, a large summer lodge has the stones at the center. Five is the Klamath pattern number, but it was said that there was no prescription of the number who may enter at one time, nor of the number of times they sweat. Water is thrown on the hot stones after they are somewhat cooled, otherwise the steam would scald the inmates. There is a certain amount of rivalry on the part of those who have the water to drive the others out by raising steam; sometimes four or five have it at one time.[376]

[801]

They talk to the stones when sprinkling them, asking to be cured, to live long, work well, to have luck in gambling, and to get spirits. This is the same as talking to the water when swimming on a vision quest. "The stones are 'doctor'; the water is 'doctor.'" They talk to the wind, the mountains, the water. Everyone outside is quiet. Men and women go into these lodges together.

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Coville observes that "the branches and twigs of the 'cedar,' (*Librocedrus decurrens* Torr.) are often used in administering a sweat bath to a sick person."[377]

343 The three sweat-lodges used solely by mourners closely resemble the "winter" lodge. In fact, the lodge just north of Klamath Agency does not differ in any respect. I have seen but one of the other two, that near Algoma. This is now a U-shaped wall of stones which once bore a rough gable roof covered with dirt. It is much larger than the winter lodge, enclosing an area ten by twenty feet.[378] It may be suggested that conservatism has preserved the type for this use, while for secular uses it has been, or is being, supplanted by the dome-shaped lodge.

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[376] For a tale describing such rivalry, see p. 37.

[377] Notes, 88.

[378] For its description and use, see pp. 73 f.

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	Klamath form	*Links with:*
Dentalium shells	Ornament	Ultimate source, coasts of Washington and British Columbia.
Cradles	Sitting	N.W. and N. central California.
	Board	N. Basin, Plateau.
Games	Beaver teeth dice	Oregon, Washington, British Columbia.
	Four stick	N.E., central, and S. California (and elsewhere?).
	Hand game	Some central Californians, Basin, S. Northwest Coast, Plateau, Plains.
	Modified hoop-pole	Minor game of coast from Alaska to Oregon (not N.W. California).
	Ring-and-pin; rush ball	Modoc?, Wishram.
Pipes	Spherical; discoidal	S. Plateau (Nez Percé to Okanagon).
	Angular	Wasco, Wishram, Middle Columbia, Nez Percé (links with Plains calumet?).
Musical instruments	Hand drum	Recent in Plateau; Basin, Plains, (Northwest Coast?).
	Deerhoof rattle in girls' rites	N. California.
	Notched rasp	Plateau, Basin, Southwest, Plains.
	Clap stick	N. and central California.
	Open flute	California, Southwest; Takelma, Nez Percé (and probably general in the west).
Numerals	Finger names	Takelma.
Ritual number	Five	S. Northwest Coast, Washington, Oregon, California S. to Sinkyone and Northern Maidu, Basin.
Calendar	Numerical names	N.W. California, Fraser R., N. Northwest Coast.
Scalping	Whole scalp	California, W. Southwest, Wishram (no scalping in N.W. California N. to Shasta, and Northwest Coast).
Head trophy	Unusual	California, Northwest Coast.
Scalp dance		General (except N. W. California) (over head trophies on Northwest Coast).
War dance	With notched rattle	Upland Takelma?, Wasco, Wishram, Nez Percé; without rattle, Chinook, N.W. California.
Disposal of dead	Cremation	Modoc; some cremation in N.E. California; central California; formerly in E. Washington; N. Plateau.

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The place of seclusion shows an interesting cleavage between coastal and interior tribes. The former confined the girl to her home (Tillamook?, Coos?, Yurok, Hupa, Wiyot); the latter to a hut (Wishram, Shasta, Sacramento Valley and Northeastern Maidu). The exceptional case here is the Northern Maidu of the foothills who used the dwelling. The Klamath, Achomawi, and Atsugewi conformed to the interior practice of excluding the girl from her home, sending her into the brush, and at least the Klamath specified that a hut was erected for her if shelter was needed. It will be observed that the seclusion within the home in coastal Oregon and northwestern California looks like an extension of Northwest Coast practice.

The duration of the period was quite uniformly five days or its multiple ten (five days: Takelma, Klamath, Achomawi-Atsugewi, Foothill Maidu, Sacramento Valley Maidu [5 days or a week]; ten days: Coos, Shasta, Karok, Yurok, Hupa). The Wishram seclusion was five days, followed by a five-day dance period. The Wiyot period is stated as five or ten days. Here again an antithesis is suggested between interior and coast, but with the line drawn further inland.

The fixing of the number of days at five or ten seems to me clearly an application of the pattern number five common to this area. This view is emphasized by the fact that elsewhere the number was different, most commonly four days. On the Northwest Coast, e.g., the number was quite variable, most commonly four days, and those cases there where a five-day period was prescribed lay toward the southern end of the area (Chinook, most commonly five days; possibly Nisqually, where the duration was of the same order, five to nine days, Quinault, ten days). This was true again in more southerly California and the Southwest where the number was most commonly four, with the Eastern Pomo in the north holding to five. Finally we note that in the Basin the period was five days for Paviotso, ten for Northern Ute. Kroeber was puzzled by the scarcity of the number four in the girls' ceremonies within the boundaries of the present California.[202] The majority of his cases were from northern California. But the situation is at once clear if we extend comparisons beyond its borders; five (and ten) was common to Oregon, northern California, and the northern Basin, four to the remainder of California (with certain exceptions in the south) and the Southwest.

This is what it should be when we consider the distribution of pattern numbers in the west. Five was the pattern number of the

[202] Handbook, 863.

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southern Northwest Coast, Oregon, California as far south as the Sinkyone (and perhaps the Costanoan), and the Basin. The number was variable in central and southern California, as Kroeber has pointed out, but was as regularly four on the Colorado river as in the Southwest.[869] The curious feature is that five as the pattern number did not regularly make its appearance in the adolescence rites; it is seemingly missing from them on the northern margin of its distribution and again in the southern Basin. What we have to recognize is that the pattern number does not operate automatically at every possible opportunity; further, that there may be an appreciable lag before a specified number of days, things, etc., is made to conform to the standard number. Thus the Ghost dance of 1890 derived by the Walapai from the Southern Paiute, whose pattern number was five, appeared among them as a five-day ceremony although their pattern was four.

171* 881 801 [668]

Characteristic of this local area was some device to hold the adolescent girl's gaze averted when she left her seclusion. It was a visor of blue-jay feathers among the Takelma, Shasta, and Karok, an eye-shade of skin among the Northern Pomo. Elsewhere her head must be covered in some fashion; it was so prescribed by Hupa, Wiyot, Sinkyone, Coast Central Pomo, Tübatulabal. The visor appeals to me as the local analogue of the large hat or mat prescribed by Northwest Coast tribes: Ten'a, Tlingit, Tsimshian, Bella Coola, Kwakiutl, Nisqually, and Tillamook. The Nootka and Achomawi-Atsugewi headbands may also be analogues. In some instances the girl's head must be covered with a basket even as she rests: Takelma, Shasta, Yuki, Luiseño. This is, to be sure, only a specific form based on a more widespread view that the adolescent's glance was malignant and must be cast down. This notion prevailed as far south as the Colorado river (Yurok, Eastern Pomo, and Mohave in addition to those just cited), but was notably absent in the Basin and Southwest, and may not have been nearly so strongly emphasized on the Northwest Coast. It cropped up again in a far distant area, the southern Great Lakes (Winnebago, Menomini, and probably Ojibway, Ottawa, Sauk-Fox, and Kickapoo), where the menstruant might not look up or out of the lodge. The otherwise unintelligible prescription that the Klamath maiden must dance with downcast eyes—for I did not find that there was any belief that her gaze was malignant—is thus explicable as a bald imitation of neighboring types of behavior.

171* 881

[869] Handbook, 875.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

802 171 The numeration system of a people is a relic of a remote age, and therefore of importance for tracing the ancient connections of tribes. The quinary system is the most frequent counting method in America, and often combines with the vigesimal. The pure quinary system prevails in Ara, in the Chimariko, Yuki, and in the Shasti-Pit River family, in Sahaptin and Wayíletpu, and it is also the system found in Klamath. Curiously enough, the Maidu Indians count by fifteens, and the decimal system forms the basis [801] of the Wintún, Mutsun, and Selish dialects. The mystic or "sacred" number occurring hundreds of times in mythologic stories is *five* among all the Oregonian tribes.

197 To sum up the result of the above linguistic inquiry, it may be stated that our present knowledge does not allow us to connect the Klamath language genealogically with any of the other languages compared, but *that it stands as a linguistic family for itself.* It has adopted elements from the tongues spoken in its neighborhood; and a common element, chiefly pronominal, underlies several of these and the American languages in general.

THE HISTORIC PERIOD.

Ἐκ δὲ τοῦ καὶ κατὰ πάντα κάκιστα γίγνεται.

174 175 127 On account of the superstition previously alluded to, the traditional historic lore which forms so attractive a feature in the unwritten literature of the nations east of the Rocky Mountains and of Mexico is wanting entirely among the Máḵlaks, and we have to rely upon the meager reports of travelers and Government agents for accounts of the condition of the tribes in the earlier part of this century. Such notices of historic events are as follows:

000 According to a tradition recorded by Stephen Powers, an epidemic of small-pox broke out among the Modoc Indians in 1847, by which one hundred and fifty individuals perished.

The earliest historic conflict which can be ascertained with some chronological accuracy is the massacre of eighteen immigrants to Oregon by individuals of the Modoc tribe, and Ben Wright's massacre, consequent upon that bloody deed. The massacre of the immigrants occurred at a place on Tule or Rhett Lake, since called Bloody Point. Undoubtedly this was only

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

become in course of time. The working of animism can best be traced in polytheism and polydemonism, in the shamanistic ideas as well as in the religious. The principles traceable in the myth-making of the Klamath Indians, which differs in some points from those of other Indians, may be summed up as follows:

The sky-gods, as sun, moon, winds, thunder, etc., here as elsewhere surpass in importance and strength the other deified powers of nature, for "theology is meteorology." Some of these chief gods assume the mask of animate beings and inanimate things when they appear among men.

Creation myths do not generally mention the material from which or the mode by which objects were created, but simply state that K'múkamtch produced them by his thinking and will power.

The spirit, life, or heart of a deity is made distinct from the deity itself and can live at a distance from it. Cf. the pipe of K'múkamtch burnt in the fire, which in another myth figures as a small ball (ké-iks) and is his spirit or life.

The burlesque element, which the religions of Asia and Europe have banished almost entirely, appears here as an almost integral attribute of a god or genius. This appears to form an offset for the dire cruelties ascribed to the same demons, and is also characteristic of the religions studied east of Mississippi River.

The element of obscenity is only incidental to the burlesque element, but is sometimes very pronounced, especially in the beast stories. It was added to cause merriment only, and not for such immoral purposes as we see it applied to in the Decameron of Boccaccio and other products of a corrupt age.

The deified beings of a lower order, as animals, etc., appear sometimes as *one* person, but just as often in the mystic number of *five*, if not of *ten*. Fire, waters, springs, and plants are not deified, but lakes are sometimes. Clouds do not appear here deified as witches, as they do among the Eastern Indians.

Certain miracles are here achieved by bodily contact and symbolic acts; so dead animals are brought to life again by jumping three or five

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

NOTES.

539 764 Cremating the dead is a practice which was abolished by the chiefs on the territory of the reservation in or about 1868. At the Indian graveyard north of the Williamson River a hill of 12 feet altitude, where the corpses of Indians of the Klamath Lake (not Modoc) chieftaincy were burnt, is still visible and untouched since then. With the exception of the sentence from Skentanápkash to ítpa, the first paragraph refers to the present as well as to the former mode of funeral, while the second describes [171] the ancient mode of cremation. Cremation prevailed also among the Snake and Pai-Uta Indians, living in the vicinity of the Máḵlaks; cf. Dr. W. T. Hoffman, Pahute Cremation; Cremation among the Digger Indians, in Proceedings of the Am. Philosophical Soc., Philadelphia; vol. XIV, p. 297 sq., 414 sq., (1876). According to Stephen Powers, cremation prevailed among the Pomos of Northern California, west of the Sacramento River, and the Erio, a tribe living at the mouth of Russian River, believe that all deceased Indians will become grizzly bears if not disposed of in this manner. The Indians inhabiting the shores of Middle and Lower Columbia River placed their dead on platforms erected on hills, or into the canoes of which they had been the owners; the Kalapuyas on both sides of the Willamet River buried their dead by inhumation.

000 Our notice makes no mention of the mourning ceremony among the Modocs, by which widows had their long hair cut off at the funeral of their husbands, then dripped the resin from the pyre, liquefied by the heat, upon their bared heads, vowing not to marry again before this ghastly head-cover had worn off by length of time. The Modocs cremated their dead on any day *from the first* to the fifth day after decease, according to choice.

*539 764 85, 1. ṭutenépni. Here we have again the sacred number five occurring so often in the traditions, myths and customs of the Oregonian tribes. Cf. 70, 1. 3. 82, 6. 88, 4.

[801] [171] 85, 1. Instead of ídsha may be used Klamath Lake ílχa (*or* éna) lulukshâldshuk, to bring out for cremation. The northern dialect uses vumí only in the sense of putting dried provisions into the ground. A funeral is ílktcha in the Modoc dialect.

85, 2. shutédshna: they remove obstacles upon the road or trail, such as fallen trees or logs; they clear the passage. käílatat means here the same as tchpinû'tat, 85, 4.

[192] 85, 2. wawaíha. Another form of the verb waíha is said to exist in the Modoc dialect: wawaíha; its distributive form: wawawaíha.

85, 3. itpanō'pkasht is the synizesis of itpanuápkasht.

85, 6. Tánkni; the term mā'ntchni is often used instead.

85, 7. ánko for ánkuam kedshlákstat.

85, 10. pítchash for Klamath Lake pítchkash, "until it has gone out".

85, 11. Modoc hibéna or ipéna for the Klamath Lake yépa, yépona: to dig a hole.

85, 11. néwisht. Of this term the original meaning seems to be "thrown by hand into the air", a manipulation resorted to by some Indians, though not here, with the burnt ashes of the deceased.

85, 12. lḵáppa. These piles of stones evidently were, as well as the piles erected on the spot of the burnt lodge, intended as monuments of the deceased. These cairns are of considerable size, and can be seen in the old Modoc country at the present time.

85, 16. pēn húnkēlam etc. Pēn introduces the verb vûmi', and ḵ'léka is a verb coordinate to vûmi': "his children die, right there again they bury them."